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TWO RARE MANUSCRIPTS

This paper consists of brief notes, it is hoped useful, on the contents of two rare manuscripts in the Chester Beatty Library, Dublin.

1

An entry in Ḥājjī Khalīfa runs:[1]-

مجمع الأقوال فى معانى الأمثال – لمحمّد بن عبدالرحمن بن أبى البقاء بن عبد الله بن الحسين البكرى وهو فى ستّ مجلّدات قيل إنّه جمعه من أربعين كتاباً .

Neither this work, nor its author, is mentioned in Brockelmann or, seemingly, elsewhere: the *Majma' al-aqwāl fī ma'ānī al-amthāl* by Muḥammad b. 'Abd al-Raḥmān b. Abi'l-Baqā' 'Abd Allāh b. al-Ḥusain al-'Ukbarī. However, a copy, albeit sadly defective, has turned up in the Chester Beatty Library.[2]

The manuscript begins with a title-page which refers not to the text proper, but to a preliminary summary:-

[فهرس]ت أمثال كتاب مجمع الأقوال فى معانى الأمثال ، جمع الفقير الى رحمة الله تعالى محمّد بن عبد الرحمن بن أبى البقاء عبد الله بن الحسين العُكبرى ، تجاوز الله عنهم برحمته ومنّه .

The title-page is inscribed by the same hand as that which wrote the remainder of the volume, i.e., very evidently that of the author himself, whose correct name, given incorrectly by Ḥājjī Khalīfa, can now be restored with certainty. He was clearly a grandson of an eminent polymath, Muḥibb al-Dīn Abu 'l-Baqā' 'Abd Allāh b. al-Ḥusain b. Abi 'l-Baqā' al-'Ukbarī al-Ḥanbalī (538-616/1134-1219).[3] Of our author no trace appears in the usual sources; his *floruit* is, however, firmly established as 665/1267 in a colophon marking the end of the third volume of the work, on folio 141*b*:-

تمّت المجلّدة الثالثة من كتاب مجمع الأقوال فى معانى الأمثال على يد مؤلّفه الفقير الى رحمة ربّه محمّد بن عبد الرحمن بن أبى البقاء عبد الله بن الحسين العكبرى فى جمادى الآخرة من سنة خمس وستّين وستّمائة حامداً لله تعالى ومصلّياً على رسوله النبىّ وآله وصحبه ومسلّماً . ويتلوه المجلّدة الرابعة باب الصاد إن شاء الله تعالى ، ربّ اختم بالخير برحمتك يا أرحم الراحمين .

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[1] *Kashf al-ẓunūn* (Istanbul, 1943), col. 1597.

[2] See my *Handlist of the Arabic Manuscripts*, III 72, no. 3669.

[3] Brockelmann I 282, S. I 495-6.

Owing to the numerous lacunae this is the only colophon preserved; but as the manuscript contains 364 fairly large folios, it seems reasonable to accept as correct Ḥājjī Khalīfa's statement that the whole work ran to six volumes.

As for Ḥājjī Khalīfa's other assertion, explicitly second-hand—and it is very clear that he had never seen a copy of the text itself—that the author compiled his work out of forty books by previous writers, this is rendered credible by the author's list of sources given in his preliminary summary.

الحمد لله ربّ العالمين وصلواته على أشرف المرسلين محمّد وآله الطّيّبين الطاهرين وأصحابه المنتجبين وازواجه الطاهرات أمّهات المؤمنين صلاةً دائمةً الى يوم الدين : وبعد فهذه أوراق أودعتها من الأمثال ما تضمّنه كتابى الموسوم مجمع الأقوال فى معانى الأمثال ، وأتبعتُ كلّ مثل منها الرموز التى جعلتها دلائل ذوى المقالات المودعة فيه ، ورتّبتها هنا حسب ما هى عليه فى أبواب الكتاب

. . . وهى ض مه نب ز ع و ن د مع مر ق ط ح ث مى ه ك ج ش هم ند جو شى غب

حق جر م شيه ل ف

The author then explains these symbols as follows:-

1. *ḍād* = (Abū ʿAbd al-Raḥmān or Abu ʾl-ʿAbbās) al-Mufaḍḍal (b. Muḥammad b. Yaʿlā) al-Ḍabbī (d. *ca.* 170/786), author (amongst other works) of a surviving *Kitāb al-Amthāl.* Brockelmann I 116, S. I 179.

2. *mah* = (Abū Ṭālib) al-Mufaḍḍal b. Salama (b. ʿĀṣim al-Ḍabbī) (d. 308/920), author of *al-Fākhir fi ʾl-amthāl* (ed. C. A. Storey, Leiden 1915). Brockelmann I 118, S. I 181.

3. *nab* = (Abū Bakr Muḥammad b. al-Qāsim b. Muḥammad) Ibn al-Anbārī (271-328/885-940), author of *al-Zāhir fī maʿānī kalimāt al-nās.* Brockelmann I 119, S. I 182.

4. *ẓay* = Abū Zaid (Saʿīd b. Aus b. Thābit) al-Anṣārī (d. 215/830), author of (amongst other works) *al-Nawādir fi ʾl-lugha* (Beirut 1894) Brockelmann I 104, S. I 162-3.

5. *ʿain* = Abū Saʿīd (Aḥmad b. Khālid) al-Ḍarīr (al-Baghdādī) (d. 282/895). See Yāqūt, *Muʿjam al-udabāʾ* (ed. D. S. Margoliouth) I 118-23.

6. *wāw* = (Abū Faid) Muʾarrij (b. ʿAmr) al-Sadūsī (al-ʿIjlī) (d. *ca.* 195/810). Brockelmann I 102, S. I 160.

7. *nūn* = Ibn al-Ḥarūn. Not traced.

8. *dāl* = Ibn Khallād. Not traced; hardly the same as Abū ʿAlī Muḥammad b. Khallād al-Baṣrī, for whom see Brockelmann, S. I 343.

9. *ma'* = (Abū Sa'īd 'Abd al-Malik b. Quraib) al-Aṣma'ī (al-Bahili) (d. 216/831). Brockelmann I 104, S. I 163-5.

10. *mar* = Abū 'Ubaida Ma'mar b. al-Muthannā (d. *ca.* 210/825). Brockelmann I 103-4, S. I 162.

11. *qāf* = Abū 'Ubaid al-Qāsim b. Sallām (al-Harawī) (d. *ca.* 223/837), author of (amongst other works) *Kitāb al-Amthāl.* Brockelmann I 107, S. I 166-7.

12. *ṭā'* = presumably (Abū Ja'far Muḥammad b. Jarīr) al-Ṭabarī (d. 310/923). Brockelmann I 142-3, S. I 217-8.

13. *ḥā'* = (Abū 'Abd Allāh) Ḥamza (b. al-Ḥasan) al-Iṣfahānī (d. before 360/970), author of (amongst other works) *Kitāb al-Amthāl.* Brockelmann I 145, S. I 221-2.

14. *thā'* = Abū Ibrāhīm Isḥāq b. Ibrāhīm al-Fārābī (d. 350/961), in *Kitāb al-Tathlīth.* Brockelmann I 127-8, S. I 195-6.

15. *mai* = (Abu 'l-Faḍl Aḥmad b. Muḥammad b. Aḥmad b. Ibrāhīm) al-Maidānī (d. 518/1124), author of *Majma' al-amthāl.* Brockelmann I 289, S. I 506-7.

16. *hā'* = Abū Hilāl (al-Ḥasan b. 'Abd Allāh b. Sahl b. Sa'īd) al-'Askarī (d. 395/1005). Brockelmann I 126-7, S. I 193-4.

17. *kāf* = Ibn Samaka al-Qummī. Not traced.

18. *jīm* = Abū Aḥmad 'Abd al-Ṣamad al-Juwainī, in *Kitāb al-Tājī.* Not traced.

19. *shīn* = (Abu 'l-Qāsim Maḥmūd b. 'Umar) al-Zamakhsharī (467-538/1075-1144), author of *al-Mustaqṣā fi 'l-amthāl*, amongst many other works. Brockelmann I 289-92, S. I 507-13.

20. *hum* = presumably (Abū Shubrama 'Abd Allāh) b. Shubrama (b. Ḥassān al-Ḍabbī al-Kūfī) al-Jurhumī (d. 144/761). See Ibn Ḥajar, *Tahdhīb al-Tahdhīb* V 250, *Lisān al-mīzān* VI 827.

21. *nad* = Abū Muḥammad (al-Ḥasan b. Aḥmad) al-Ghundijānī al-A'rābī (*flor.* 430/1038), in *al-Salla wa'l-saraqa.* Brockelmann, S. I 503.

22. *jau* = Abu 'l-Faraj 'Abd al-Raḥmān b. 'Alī b. al-Jauzī (d. 597/1200). Brockelmann I 501-6, S. I 914-20.

23. *shā* = (Muḥammad) Ibn Ḥabīb (d. 245/860), in *al-Muwashshā.* Brockelmann I 106, S. I 165-6.

24. *ghib* = Abu 'l-Qāsim (al-Ḥusain b. Muḥammad) al-Rāghib (al-Iṣbahānī) (d. 502/1108). Brockelmann I 289, S. I 505-6.

25. *ḥaq* = Abū Muḥammad Isḥāq b. Ibrāhīm al-Mauṣilī (d. 235/849). Brockelmann, S. I 223-4.

26. *jur* = al-Ḥusain b. Aḥmad al-Jurjānī. Not traced.

27. *mīm* = *majhūl* (anonymous).
28. *shiya* = on the *ḥāshiya* (margin) of an anonymous book.
29. *lām* = from a book not dealing with proverbs.
30. *fā'* = unconfirmed.

The *fihrist*, containing the text of the proverbs, without commentary, arranged alphabetically and supplied with the 'source' symbols as given above, extends to folio 64 and is fragmentary. The last part preserved is what may well have been the final heading: *dhikr al-aiyām fi 'l-Islām mimmā dhakarah al-Maidānī wa-hiya tis'atun wa-khamsūn yauman.*[1] Folio 65*a* opens early in the work proper, with the first rubric *bi-ḥaithu.*[2] The final proverb, on folio 364*b*, begins *ya'kulu wasṭan.*[3] Between the two a large part of the book has been preserved, but with numerous lacunae. It is evident that this unhappy mutilation dates back considerably, since the folios are numbered consecutively in what appears a fairly old hand.

2

Chester Beatty MS. 3493 is a very small manuscript of a mere six folios, only four of which contain the actual text, the remainder being filled with scholars' reading certificates. The copy is unique. It bears the somewhat elaborate title *Man tuwuffiya 'anhā zaujuhā fa-azharat al-ghumūm wa-bāḥat bi'l-maktūm*, and as this implies, the pamphlet comprises a brief selection of stories of wives who, departing from the Stoic self-control expected of Arab women in their situation, actually uttered, and that in verse, their grief over their sudden bereavement. The compiler of this text was Abū 'Abd Allāh Aḥmad b. Khalaf b. Muḥammad b. al-Marzubān al-Muḥauwalī—so named after al-Muḥauwal, a village two leagues from Baghdad—who was known as a purveyor of tales, witticisms and poetry, and died in 310/922.[4] His more famous elder brother, Abu 'l-'Abbās (Abū Bakr) Muḥammad, predeceased him by one year.[5]

The present copy, which is in a good state of preservation and, as stated above, abounds in study notes, was finished on 11 Rabī' II 634/12 December 1236, the scribe being named Aḥmad b. 'Abd

[1] In the Cairo 1379/1959 edition of al-Maidānī the total of the 'days' of Islam is 93, not 57.
[2] No. 558 (vol. I 109) of the Cairo edition.
[3] This proverb does not occur in al-Maidānī.
[4] al-Khaṭīb, *Ta'rīkh Baghdād* IV 135; al-Sam'ānī 513*a*.
[5] Brockelmann I 125, S. I 189.

Allāh b. Abī 'l-Ghanā'im al-Muslim b. Ḥammād b. Maisara al-Azdī. The *isnād* of this transcription, as set out on the title-page and in the exordium, can be tabulated as follows:-

Ibn al-Marzubān (d. 310/922)
Abū 'Umar Muḥammad b. al-'Abbās b. Muḥammad b. Zakarīyā' b. Ḥayawaih al-Khazzāz (295-382/908-92) [1]
Abu 'l-Ḥasan Muḥammad b. 'Abd al-Wāḥid b. Muḥammad b. Ja'far al-Ḥarīrī (369-428/980-1037) [2]
Abu 'l-Ḥusain al-Mubārak b. 'Abd al-Jabbār b. Aḥmad al-Ṣairafī (411-500/1020-1107) [3]
in Muḥarram 493/Nov.-Dec. 1099
Abu 'l-Faḍl Muḥammad b. Nāṣir b. Muḥammad b. 'Alī al-Salāmī (467-550/1075-1155) [4]
Abu 'l-Ḥasan 'Alī b. Abī 'Abd Allāh (al-Ḥusain) b. Abi 'l-Ḥasan ('Alī) b. al-Muqaiyir al-Baghdādī (545-643/1150-1246) [5]
in the Mosque of Damascus
11 Rabī' II 634/12 December 1236
Aḥmad b. 'Abd Allāh b. Abi 'l-Ghanā'im al-Muslim b. Ḥammād b. Maisara al-Azdī

Independent testimony confirms that Ibn Ḥayawaih tramsmitted from Ibn al-Marzubān,[6] and that al-Ḥarīrī transmitted from Ibn Ḥayawaih.[7]

1. An account of the remarks made by the Prophet Muḥammad on the bursting into tears of Ḥamna bint Jaḥsh when hearing of the death of her husband Muṣ'ab b. 'Umair,[8] she not having wept over the death of her brother 'Ubaid Allāh b. Jaḥsh and her maternal uncle Ḥamza b. 'Abd al-Muṭṭalib. Ibn al-Marzubān received from 'Abd al-Wāḥid b. Muḥammad,[9] from Muḥammad b. Aḥmad b. Muḥammad b. Aiyūb,[10] from Ibrāhīm b. Sa'd (b. Ibrāhīm, Abū Isḥāq al-Zuhrī)

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[1] *T.B.* III 121-2; *Shadharāt al-dhahab* III 104.
[2] *T.B.* II 360-1.
[3] *Shadh.* III 412.
[4] *Shadh.* IV 155-6.
[5] *Shadh.* V 223.
[6] *T.B.* III 121.
[7] *T.B.* II 360.
[8] See Ibn Hishām (Cairo 1355/1936) III 104, where this anecdote is told in the same words, without *isnād*.
[9] Not identified.
[10] Not identified.

(d. 184/800),[1] from Muḥammad b. Isḥāq (d. *ca.* 151/767), the source of Ibn Hishām's *Sīra*.[2] Though not explicitly stated, it would seem that Ibn al-Marzubān was quoting not from an oral tradition but from the written text of the *Sīra*.

2. Story that Umm al-Ḥasan, daughter of al-Ḥasan b. ʿAlī, put on black on the slaying of her husband ʿAbd Allāh b. al-Zubair (d. 73/692).[3] Received from Khālid b. Khidāsh (d. 223/838 or 224/834),[4] from Hushaim (b. Bashīr) (d. 183/799),[5] from Suhail b. Dhakwān (d. 138/755 or 140/757).[6] The link with Khālid b. Khidāsh is tenuous, presupposing that Ibn al-Marzubān died a centenarian, and was precocious.

3. Verse spoken at the funeral of her husband al-Ḥasan b. al-Ḥasan (d. 97/716) [7] by his cousin Fāṭima bint al-Ḥusain (d. 110/728),[8] cited on the authority of Abu ʾl-Yaqẓān (ʿUthmān b. ʿUmair al-Bijlī al-Aʿmā) (d. between 120/738 and 130/748).[9]

4. Verses spoken by an anonymous woman of Qais.

5. Verses spoken by an anonymous Bedouin woman.

6. Verses spoken by Nāʾila bint al-Furāfiṣa, the widow of the caliph ʿUthmān.

7. Utterances by two sisters who were both widows, cited from al-Aṣmaʿī.

8. The father of Khaula bint Manẓūr.

9. The widow of al-Mughīra b. Shuʿba at his funeral.

10. ʿĀtika bint Zaid b. ʿAmr on her dead husband ʿAbd Allāh b. Abī Bakr.

11. Nuʿm the widow of Shammāsh b. ʿUthmān.

12. Ṣafīya al-Saʿdīya the widow of Muḥammad b. ʿAbd Allāh b. Maʿmar.

13. Suʿdā al-Kalbīya the cousin and widow of Wahb.

14. Umm al-Haitham al-Kilābīya the widow of ʿĀrib b. ʿUqba al-Baṣrī.

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[1] *T. B.* VI 81-6.
[2] Brockelmann I 134, S. I 205-6.
[3] *E. I.* 2 I 55 with references.
[4] *T. B.* VIII 304-7; *Shadh.* II 51.
[5] *T. B.* XIV 85-94; *Shadh.* I 303.
[6] *Shadh.* I 208.
[7] Ibn Ḥajar, *Tahdhīb al-Tahdhīb* II 263.
[8] *Shadh.* I 139.
[9] *Tahdhīb* VII 145-6. (References to the remainder of the contents have been omitted.)

15. Umm Shabīb bint Qais b. al-Qāsim al-Salmīya the widow of Ḥāritha b. Badr al-Ghudānī.

16. The widow of the Prophet's amanuensis Ḥanẓala al-Usaiyidī.

17. The widow of Mālik b. 'Amr al-Ghassānī.

The following reading notes have been inscribed:-

1. Fol. 1*a*. Dated 28 Sha'bān 723/1 September 1323, in the hand of 'Abd Allāh b. Aḥmad b. Al-Muḥibb al-Maqdisī (682-737/1283-1336),[1] the teacher being Umm Muḥammad Sitt al-Fuqahā' bint Taqī al-Dīn Abī Isḥāq Ibrāhīm b. 'Alī b. Aḥmad b. Faḍl al-Wāsiṭī (632-726/1235-1326).[2]

2. Fol. 1*a*. A short undated note in the hand of the son of the foregoing Ibn al-Muḥibb, Muḥammad b. 'Abd Allāh b. al-Muḥibb (713-89/1313-87).[3]

3. Fol. 5*b*. A shortened copy, in the hand of Ibn al-Muḥibb, of a note, dated 12 Muḥarram 506/9 July 1112, of a study with Shuhda bint Aḥmad b. al-Faraj al-Āburī al-Kātiba (d. 574/1178 at over 90).[4]

4. Fol. 5*b*. Copy of a note, dated Muḥarram 493/Nov.-Dec. 1099, signed by the above-named Ibn Nāṣir, recording his study with the above-named al-Ṣairafī; in the class was Abū Manṣūr Mauhūb b. Aḥmad b. al-Khaḍir al-Jawālīqī (460-539/1073-1144) the well-known grammarian and commentator.[5] The copy is in the hand of Aḥmad b. Maḥmūd al-Jauharī al-Dimashqī (d. 643/1245).[6]

5. Fol. 5*b*. A lengthy note, dated 21 Rabī' II 634/22 December 1236 and signed by Muḥammad b. Yūsuf b. Aḥmad b. al-Bijā'ī, with a short addendum, recording a study with the above-named Ibn al-Muqaiyir. The 'copyist and owner' of the manuscript, Majd al-Dīn Abu 'l-'Abbās Aḥmad b. 'Abd Allāh b. al-Muslim al-Azdī (see above), is named first of the list of students.

6. Fol. 5*b*. A note dated 19 Shauwāl 673/16 April 1275 and signed by Muḥammad b. Muḥammad b. 'Abbās b. Abī Bakr b. Ja'far b. al-Anṣārī, recording a study with Nāṣir al-Dīn Abū Naṣr Muḥammad b. 'Arabshāh b. Abī Bakr al-Hamadhānī (d. 677/1278).[7]

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[1] Ibn Ḥajar, *al-Durar al-kāmina* II 244; *Shadh.* VI 114-5.

[2] *D.K.* II 127; *Shadh.* VI 71. Her father was a famous Ḥanbalī scholar who died in 692/1293 at the age of 90, see *Shadh.* V 419-20.

[3] *D. K.* III 465; *Shadh.* VI 309

[4] *Shadh.* IV 248.

[5] Brock. I 280, S. I 492 and see Plate 1 of my *Handlist.* For a comparison of him with Ibn Nāṣir, see *Shadh.* IV 156.

[6] *Shadh.* V 218.

[7] *Shadh.* V 359-60.

7. Fol. 6*a*. A note dated 17 Rabīʿ II 634/18 December 1236 and signed by Aḥmad b. Abi ʾl-Faḍāʾil b. Abī Muḥammad b. Abi ʾl-Maʿālī b. al-Bahmīsī (?), recording a study with Ibn al-Muqaiyir at Damascus.

8. Fol. 6*a*. A note dated 21 Jumādā II 671/13 January 1272 and signed by Ismāʿīl b. Ibrāhīm b. Sālim b. Barakāt b. Saʿd al-Khabbāz (629-703/1232-1303),[1] recording a study with the above-named Ibn ʿArabshāh at Damascus. Ibn ʿArabshāh has countersigned the note. Amongst those present was Abū ʿAbd Allāh Muḥammad (667-756/1269-1355),[2] son of the signatory, he being then four years old, as stated in the certificate.

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[1] *D. K.* I 362-3; *Shadh.* VI 8.
[2] *D.K.* III 384-5; *Shadh.* VI 181.